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ANTIDOTE

AGAINST

Dr E. Stillingfleet's

Unreasonableness of SEPARATION.

Being a Vindication of the

NONCONFORMISTS

From the Heavy Charges of

SCHISM and SEPARATION,

Wherewith they are loaded

By the *Doctor*, and *Two Anonymous Authors.*

In Two Discourses conjoined, and seasonably published.

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ANTIDOTE

TO

DR. SCHLEGEL'S

ANTI-NONCONFORMISTS

SECOND LETTER OF EXPOSTULATION

By the Rev. Dr. Theophilus Andrew.

LONDON:

To the Reader.

THOU art here presented with two Discourses conjoined, in Vindication of *Protestant Dissenters*, the publishing whereof is become highly necessary, by reason of the heavy charges wherewith the *Nonconformists* are lately loaded by the *Reverend Dr. Stillingfleet Dean of St. Pauls*, in his *Unreasonableness of Separation*; and by the Authors of two Answers to *a Letter from a Minister to a Person of Quality, shewing some reasons for his Nonconformity.*

There hath been already published *a modest and peaceable Inquiry into the design and nature of some of those Historical mistakes that are found in the Doctors Preface to the*

aforenamed Book, wherein the innocency of Protestant Dissenters is cleared up and vindicated from the Doctors indecent censures: and these Discourses come after to encounter the body of his Book.

In the first Discourse we appeal to all our Neighbour *Protestants*, touching our sincerity, giving them an *Historical Account* of the *rise* and *growth* of those things which are the causes of our divisions, and then leaving them to judge where the fault lyes, and whether these heavy charges of the Doctors are not unmerited.

The second is principally calculated for the Meridian of the *two Anonymous Authors* of the aforesaid Answers, where humane invention is elevated many degrees above Divine Revelation; but may indifferently serve for an answer to the *Doctors*

ctors charges of *Schisme* and *Separation.*

It may be here objected, Is this a time to dispute about these smaller things, when the Church is like to be swallowed up of *Popery*, and the Holy City it self ready to be trod under foot of the Gentiles, and our common Enemy will rejoyce to see Protestant against Protestant, (that they may divide the spoil) and so great a Champion of the Protestant Cause, assailed?

To this several things must be said.

1. The *Doctor* himself as a Protestant ought to have considered this, and not have given this provocation.

2. And as the *Doctor* and his Party may write

write for their Way when they will, why ſhould others neglect the *year of releaſe*, which falls out but once in an age? It is not long ſince we were under the Hatches, and had not leave to give our Reaſons againſt *Conformity*, nor were allowed to be once heard, till about Two thouſand Miniſters were ſilenced.

3. As to the *Reverend Doctor*, he hath done ſo worthily in this our *Iſrael*, eſpecially in his ſo *learned Writings* againſt the *Papiſts*, that he deſerves well of all *good Proteſtants*; but yet ſeeing the learned *Doctor* ſeems to have repented of his former Writings, particularly his *Irenicum* [having ſince the writing of that Book ſo much applauded and congratulated the happy reſtitution of the *Engliſh Prelacy* to its wonted luſter and grandure, far enough from his formerly deſired reduction to *Primitive*

Preſ-

Presbyteries] I know not but he may find as good reason here for his repenting this his Book against *Dissenting Protestants*. For the end of his *Epistle* to *Irenicum* may be recanted, but never reconciled to the beginning of his *Epistle* to Archbish. p *Laud*'s Defence against *Fisher*.

What pity so grave and great a man should thus expose himself by a Contest too palpable between *Principle* and *Preferment*. Now tho' this his Book hath the last word, and carries it with the world, yet the elder Brother will be accounted the honester with the wise, because born of the Free-woman; while the after-seed was conceiv'd and brought forth in bondage.

4. It may be judged a fit season of asserting the Kingly Power of *Christ*, in setling the government of his own House,

when men so liberally give away the Lords Prerogative. Our Pulpits now so ring with a Catholick *Jus Civile*, that there is scarce any *Jus Divinum* left, but of *Tythes*, which I hope they will hold to the last, being good *Church men*. A fair Charter hath *Christ* sealed to his *Church* with his own blood, giving her *Officers*, *Ordinances*, and *free Courts* within her self; all which some unfaithful children with prophane *Esau*, often sell for Morsels of Meat.

Now could men let Christ alone to govern his own House in his own Way, by his own *Officers* and *Ordinances*, how happy should we be? Who can better reprove the Atheism of the world in setting up mans post by *Christs*, than Doctor *Stillingfleet* hath done in his other Works, while he saith, that *to say a man may be of any Religion according to the laws of men*,

men, is to take it for granted that there is no such thing as Religion in the World. And again, that no men do so dangerously undermine the foundation of Civil Government, as those who magnifie it to the Contempt of Religion. *Politicians* and *Court-Parasites* must not dare to form a *Religion* in the flexible mould of *State*. A *Municipal Religion* would many fain promote, following *Reasons of State*, more than *Rules of Conscience*; like the *Heathens*, who first built *Cities*, and then instituted a *Religion* fit for the *Inhabitants*. The *Roman Empire* flourished, while vertue was nourished; to shew, saith *Austin*, how happy they should be, who should have *Religion* superadded. And indeed they had no better *Subjects* than *Christians*: for none can give unto *Cæsar* the things that are *Cæsars*, upon any valuable or

holding Account, who make no Conſcience of giving unto *God* the things that are *Gods*.

How the learned and unprejudiced (if it fall into ſuch hands) ſhall find this Defence managed, *Judicium ſit pœnes lectorem.*

Now may the *moſt High*, after all the encroachments on the *Scepter of his Son* in the World, bring back the hearts of this People to himſelf, making them yield to the internal *Government* of his *Spirit*, and the True *Apoſtolick* and ancient external Government of his houſe; that the Glory of the latter Houſe may be greater than the Glory of the former, even a Spiritual Glory of the Power of the Lord may appear among us; and the

work

work of the *Lord* may proſper by his own *Ordinances* in the hands of his own appointed *Servants*, as the beauty of his houſe, and the bleſſing of his choſen, *Amen.* Even ſo *Lord Jeſus*, let thy *Kingdom come!*

Jan. 24th.
1685.

An Antidote againſt Dr. Stillingfleet's Unreaſonableneſs of Separation, *in a Vindication of the Nonconformiſts from the Charges of Schiſm and Separation,* &c.

FOR the full and clear underſtanding of the ſtate of the controverſie between *Conformiſt* and *Nonconformiſt*, it will be abſolutely neceſſary (eſpecially ſince we appeal to Proteſtants abroad) to give an hiſtorical account of the riſe and growth of our Differences from the beginning of the Reformation. Know then,

1. That the *firſt Reformers* in the days of King *Edward* the *6th*, though of ſeveral judgments about the external part of the Government, were all of honeſt Principles and Sentiments in their Doctrine, and had the ſame mind and deſign to purge the then preſent Church of its Idolatry, Superſtitions and groſs Errors, and to bring in the ſame pure Doctrine that was profeſſed by *Calvin* and the Reformed Churches in *France*, and which hath been, and is ſtill retained by the *Nonconformiſts* in *England*.

2. That

2. That the ſaid *firſt Reformers* being divided in their Opinions about retaining that which was good, and taking away whatſoever was amiſs in the *Romiſh Church*, as to the outward Government, the Opinion that the *Reformation* could not be thoroughly done for matter of Government and externals, as it was poſſible for matter of *Doctrine*, prevailed ſo far with Biſhop *Hooper*, *Rogers*, and others that wiſht it had been otherwiſe, as to make them forbear any further urging of a compleat *Reformation*, in hopes that when the people that were inſtructed in the true ſaving Doctrine, ſhould be more numerous, the oppoſition to a thorough Reformation in all points would be leſs.

3. That this *rude draught* of *Reformation*, ſuitable to that time, had very bad ſucceſs, becauſe the *Conformable Party* prevailed to have it a ſtanding Law, which was neither to be repealed nor altered, and which drew along with it *Non-Reſidency*, *Plurality of Livings*, and *outward Pomp* and *Grandeur*, as beſt ſuiting a worldly intereſt, whilſt another *Party*, who were then called *Puritans*, and now *Nonconformiſts* retained, and ſtill do to our days, a deſire and longing after a *thorough Reformation*, and they have endeavoured

oured by Conferences, Remonſtrances, and Writings, to have it introduced.

4. That yet the *Conformiſts* were not all of one mind, there being ſtill a Party among them very peaceable and Orthodox, and at leſs diſtance from the *Non-Conformiſts*, eſpecially among the Gentry, that were no Courtiers, and in great Towns, Cities, and Corporations; whileſt the other Party, made up of *Conformiſts*, grew corrupt, and ſo far from hearkening to a further Reformation, that they made nearer advances towards *Rome*.

5. That Jealouſies and apprehenſions daily encreaſing, and fears of inclining to *Popery*, and the Troubles in *Scotland* intervening in the Years 38, and 39; and the Diſcontents riſing up in *England*, the *King* was forced to call a *Parliament*, which began in 1640.

6. That that *Parliament*, both *Lords* and *Commons*, was moſt, if not all, compoſed of ſuch Peaceable, Orthodox Church of *England* men I have but now mentioned, and all conforming to the Rites, Ceremonies of Epiſcopacy and Hierarchy, but yet greatly averſe to Popery, Tyranny, and the Corrupt Party of the Church of *England* that inclined towards *Rome*; Witneſs the many *Speeches* in *Parliament* they made, as of the Lord *Faulckland*, Sir *Benjamin Rudyer*, *Digby*, and others, with whom Good and Honeſt Biſhops joyned.

7. That

7. That the Ground and Riſe of the Civil War in 1640, and 43, was in oppoſition to ſuch as Biſhop *Laud*, and other bad inſtruments.

8. That the *Lords* and *Commons* in 1642, and 43, were all in perfect Conformity to the Church of *England*; ſo was the Army too that they raiſed; for the General, the main Body of the Army, the Officers and Captains both by Land and Sea, were all *conformable* to the Church of *England*, and none of them *Puritans*, *Presbyterians*, *Independents*, *Anabaptiſts*, *Sectaries*, or *Conventiclers*.

9. That likewiſe, the *Aſſembly of Divines* in *Weſtminſter*, choſen by the *Parliament*, were all *Conformiſts*, and none of them *Silenced Miniſters*, except 8. or 9, and 4 *Scots*.

10. That the firſt Intentions of the *Parliament* was ſo far from ſubverting the Government of Church and State, eſtabliſhed by Law, and from taking away the Houſe of Lords and Biſhops root and branch; that it was only to reform the abuſes of both, and to ſettle ſuch a Model of Church Government as was recommended by the Pious and Learned Biſhops, *Uſher*, and *Hall*, and which did not much differ from that which our *Gracious Soveraign* that now is, recommended to his *Parliament* in his *Declaration* 1660. about Eccleſiaſtical Affairs.

11. That the *Parliament* had no thoughts of bringing

bringing in the *Covenant* into *England*, had not the neceſſity of their Affairs forced them to joyn with the *Scots*.

12. That no man was obliged by it to take away *Biſhops*, but only as they are in Conjunction with the *Engliſh* Hierarchy.

13. Neither was it the Intention of the *Lords* and *Commons*, at firſt, to take away Deans and Chapters, but to make them more ſerviceable and uſeful, to take away *Pluralities*, *Non-reſidencies*, and to ſettle a more proportionable Maintenance for Miniſters.

14. That the Change, or Subverſion of Government, the taking away the *Lords Houſe*, and with them the *Biſhops*, and excluding the greateſt part of the *Houſe of Commons*, and laſt of all, the taking away the *King*, and all the Confuſions, and Diſorders, that happened thereupon, did ariſe from a third Party, *viz.* The Army, that was neither for the *King*, nor *Parliament*; Neither for *Conformiſts*, nor for *Non-Conformiſts*, but was an Enemy to them all, and ſought their abſolute ruine and deſtruction.

15. That the *Non-Conformiſts*, who uſually now go by the name of *Presbyterians*, *Fanaticks*, *Independents*, *Rebels*, Sons of *Belial*, &c. by the corrupt Church-Party, that have been always making advances towards Popery, were ſo far from being the firſt in Arms in oppoſition to the *King*, our late bleſ-

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ſed Martyr; and being contrivers of his Death, and of taking away Monarchy; that on the contrary, it was the only Party (while the others of the *King*'s Friends ſate ſtill) that appeared before, and ſince 48, in his behalf, to the hazard of their Lives (witneſs Mr. *Love*,) and that in 1660, had a chief hand in reſtoring our gracious Soveraign *Charles* the II. to his Throne; for which never enough to be valued Benefit and kindneſs, although it was but duty, no Party has been more ſeverely perſecuted by the Corrupt-Party of the Church of *England*; But of this, more anon.

16. That the *Declaration* of the *King*, mentioned in the Tenth Conſideration, was a confirmation of another former *Declaration*.

17. That whereas, when the *King* came over from the *Hague*, there was a great expectation that his Printed *Declaration for Eccleſiaſtical Affairs*, would be ſufficient to compoſe all differences and heats, and unite all Parties, by taking away the ſtumbling block of ſubſcribing to thoſe Ceremonies that were not warranted by the Word of God; but juſt on the contrary, the Clamours of the Corrupt Party of the Church of *England* at length prevail'd for reſtoring of thoſe Ceremonies. All which good Biſhop *Brownrig* foretold, a little before his Death, in ſaying, That there would continue the ſame Confuſions and Animoſities, that were before; and, with them, the ſame ſpirit of Perſecution which the Corrupt Church-Party before 1640, was the cauſe of.

18. That the Zeal and Fervour of the prevailing Corrupt Church-Party in *England* at this preſent juncture of time, in writing ſo many Books againſt the *Papiſts*, and ſtanding up ſo ſtoutly againſt the Horid Attempt upon the *King*'s moſt Sacred Life, and introducing of *Popery*, and hearkening to ſome terms of Reconciliation with the *Non-Conformiſts*, to make the oppoſition the ſtronger againſt *Papiſts*, does no way ſeem to be the effect of a Chriſtian Moderation, but a meer worldly Intereſt, like the zeal of *Jehu*, the union of *Ariſtides*, and *Themiſtocles*, two Mortal Foes againſt the Common Enemy: Or like that of *Auguſtus*, *Brutus*, and *Caſſius*,

Caſſius, againſt *Antony*: 'Tis the goodneſs of a ſtubborn Boy, juſt ſo long as the Rod is over his Back; for had another ſpirit moved the corrupt Party of the Church of *England*, than a Worldly one, it would have appeared above theſe 100 Years; when (alas!) no ſuch attempts were made by the *Papiſts* againſt their Lives, and Livings, when a Hundred Remonſtrances were made to them, with Prayers and Tears, for the removing of the offending Rites and Ceremonies; and of the great inclination they had for Popery, in depopulating *England*, by driving men away to Colonies abroad: but could never be heard.

21. Things being thus ſtated, one may rationally and ſtrongly conclude, That it is a moſt horrid untruth, and calumnie to make the *Presbyterians* and *Conventiclers*, or *Non-Conformiſts*, not only the firſt authors, and abettors of the Civil Wars, and of the firſt taking up of Arms in oppoſition to the Evil Counſellors about the *King* in 42 and 43, but alſo the Murtherers of *King Charles* the Firſt; when as they have been, and ſtill are the great preſervers of the *King's* Perſon, Life, Honours, Dignities, and Prerogatives; the beſt Chriſtians, the

best Reformed, and the best Subjects of the *King*.

22. And the false and unworthy stiling of these Restorers of the *King*, *Rebels*, *Fanaticks*, *Sons of Belial*, &c. doth carry along with it the same devillish Malice; which makes it now become a common Proverb in the Mouths of this corrupt Church of *England*-Party, That they had rather be *Papists*, than *Presbyterians*; and that were there a Turn of State, (as God forbid) they would sooner turn *Papists*, than *Presbyterians*.

23. Besides, the idle, foolish, senceless, but also malicious mistake, to make the holiest of the *Non-Conformists* to pass for *Presbyterians*, who, though they love their persons, and the holiness of their Doctrine, and Lives, yet either they are wholly averse to the *Presbyterian* Government, or else they do not very well know what it means; Since the Well-affected follow their Preaching, and imitate their Lives, but yet by no means upon any account of their Government.

24. That the worst thing in the carriage of the

the *Conformists* towards the *Non-Conformists*, is their rash, uncharitable, and unchristian judging of the Hearts and Insides of men, (which are only known to *God Almighty*, who is the Searcher of Hearts,) as if they were made up of Deceit and Hipocrisie; and alike construing their unblameable behaviour and carriage, as if it were but formal, and extrinsecal, and of the pure, Orthodox Doctrine of their Sermons and Writings, though never so much summed up in Scripture phrases, as if all was but *Cant* and *Tone*, and taking of God's Name in vain; when they make a quite different Judgment of the *Conformists*, both of their Lives and Doctrines, and when they make use of the same Scripture terms as the others do; for in their esteem they are looked upon as true, sincere, and holy Christians, though their outward deportment do somewhat differ from that of the other.

This I intend, by God's assistance, to make clear to you in a larger Discourse, from the Testimony of Dr. *Patrick*, who doubtless cannot, in handling of the Nature of Justification by Faith, but agree with the *Non-Conformists*, in making use of the same Scripture-Expressions,

and

and commend such as Bishop *Davenant*, *Downam*, *Usher*, *Hall*, and *Hooker*, all *Conformists*, for doing the like, and who will tell us, that this Justification by Faith is *a Recumbency of a poor Sinner upon the Lord Jesus Christ; a casting of our selves upon him, relying on his Merits, laying hold on him, closing with him, going to him, and shrouding our selves under the Robes of his Righteousness*: Most of which are Scripture phrases: But yet for all this, the very same Expressions, being uttered by such *Non-Conformists*, as Mr. *Baxter*, Dr. *Owen*, *Manton*, *Annesly*, *Jacomb*, *Bates*, Mr. *Jenkins*, *Alsop*, *Cradock*, *Silvester*, *Watson*, and *Others*, for the better setting out the nature of Justification by Faith, are looked upon by Dr. *Patrick*, as meer Imposters, Charms, Incantations, artificial Jugglings, Terms of Modish and Courtly Faith, by which this Doctor makes good the saying of *Pliny* the Younger, *Epist.* 21. *Multum interest quid à quoq; fiat, Eadem enim facta claritate aut obscuritate facientium, aut tolluntur altissimè, aut humillimè deprimuntur.*

That such a prejudice against the Generation of God's Children, that make it their grand design to get an assurance of Heaven and of Eternity, as are, not only many of the Peaceable and

and Moderate *Conformists*, but such as they miscall and nick-name *Puritans*, *Presbyterians*, *Independents*, *Rebels*, *Sons of Belial*, and worse than *Papists*. That such a prejudice, I say, is the great distemper of that corrupt-party of the Church of *England*, who have for these 100 years been making their advances towards *Popery*.

I shall insist very particularly upon some very considerable Inferences and Conclusions which I shall draw from some *Hypotheses* that I have already taken notice of, but which cannot be too often inculcated; the truth of which is known sufficiently by those that are most Eminent in Piety and Holiness of Living, and in Learning, of the Church of *England*, by the Bishops *Hooper*, *Smith*, *Rudd*, *Carleton*, *Grindall*, the two *Abbots*, *Usher*, *Hall*, and by other Doctors that were as *Conformable* as those Bishops.

1. That though the first Reformation in the time of *Edward* the 6th, was extremely pure as to its Doctrine, it was notwithstanding very defective and imperfect as to the exterior Government, because it was adjusted to that present time where the *Papists* were Twenty, for One, that was reformed in *England*.

2. That

2. That the first Reformers imagined, that when the People, converted to the true Faith, should be more Numerous, and more disposed to receive a more perfect Reformation, The Successors of the first Reformers would apply themselves to it with more Earnestness and Zeal.

3. But it never came into their thoughts, that their Successors would be guilty of so great a fault, as to act the quite contrary to such a good Project and Design, in persuading both Princes and Parliaments to bring the first *Rude Draught* of Reformation into a *standing Law*: but only to have it established for a certain time, untill they themselves should see they were able to effect a more perfect Reformation.

4. That the Practice of these Successors of the first Reformers hath been unreasonable, wicked, impious, and cruel; in the Imposition of several things, which they themselves have owned not to be necessary, and at best but indifferent, under *pain* of deprivation *ab officio & beneficio*; although all the *Conformists* have not been equally guilty, for some among them have approved of these measures they have taken towards the *Non-Conformists*, but yet have connived

connived at them either by their ſubmiſſion, or their ſilence, and have not vigorouſly enough ſet themſelves againſt the Corruption that ſo much prevailed.

From all theſe *Hypotheſes*, I gather theſe Concluſions, which naturally follow the aforeſaid Premiſes.

1. That ſeveral Biſhops and Doctors of the Church of *England*, as Dr. *Floyd*, Dr. *Tillotſon*, Dr. *Stillingfleet*, Dr. *Patrick*, that are acknowledged by the *Non-Conformiſts* to be Perſons of great Learning, Worth, and Piety, but who are Extreme Admirers of the Epiſcopacy of *England*, and all its Conſequences, and who have alſo preferred its Government to all other Eſtabliſhments in *Europe*, have by an unlucky accident, contributed more towards the Reputation of the *Engliſh* Hierarchie, and its Practiſes, and towards the perpetuating the Feuds and Quarrels between the *Conformiſts*, and *Non-Conformiſts*, than it has been poſſible for any other Corrupted Party to do by all their Irregularities, and advances towards *Rome*.

2. That it may be ſaid of theſe good Biſhops and Doctors before mentioned, what the Politique Sages have obſerved of *Anſelme*, *Bernard*, *Thomas Aquinas*, *John of Salisbury*, and *Gerſon*, That by their great repute of Piety, and Learn-

ing, they have contributed more to the ſtrengthening of the *Pope*'s Tyranny, and Religion, in the Minds of the People, than a hundred ſuch as *Gregory* the VII, and *Boniface* the VIII. were able to effect by their Tyranny, and the wickedneſs and impurity of their Lives, for the diſcrediting of the Pope and his Religion.

3. That it is not to be believed how much the *Non-Conformiſts* of *England* ſuffer in the Eſteem of our Great Men of the Proteſtant Party in *Europe*; who, hearing people talk of the Learning and Piety of ſo many *Engliſh* Biſhops and Doctors, all *Conformiſts*, and who reſemble thoſe four Doctors I have juſt before named, ſay aloud, that the *Non-Conformiſts* muſt needs be very unreaſonable, and of a very nice and fantaſtical Piety, for refuſing to Conform to the Church of *England*, after the Example of thoſe four Doctors.

4. That how good ſoever the Intentions of ſome of the Biſhops and Doctors of the Church of *England* may be, that are of the ſame temper of ſpirit with theſe four Doctors, and what kindneſs ſoever they may have for the *Non-Conformiſts*; it is impoſſible They ſhould ever come over to them, and conſent to terms of Reconciliation and Moderation, ſo long as they remain in this Judgment and Opinion, That of

all

all the Eſtabliſhed Eccleſiaſtical Governments in *Europe*, that of the Church of *England* is the moſt excellent, and the moſt *Apoſtolical*, and that there is nothing of defect in it; and ſo long as the multitude of their Benefices, and the great honour they are in, in the World, blinds their Judgment, there being no likelihood, nor hopes, that thoſe, who are raiſed ſo high, and that live in honour and abundance, richly, and fatly, (unleſs they will imitate good Dr. *Floyd*, who beſtowes moſt of his Church-Revenues on the Poor,) will diminiſh any thing of their greatneſs, both as to their Retinue, or their Kitchin, and will deſcend from high to low; and that a *Biſhop*, who now goes before the *Barons*, will quit his Place, to be only a poor ſimple Moderator, and Watchman over a ſmall company of *Prieſts*, ſuch as were St. *Cyprian*, and St. *Auſtin*: For this Eminence of Fortune and Dignity does abſolutely ſhut up the door to all the Overtures of Reformation, which we learn from *Mounſieur Claude* in his Defence of the Reformation of the Churches of *France*, where he tells us, That the Cardinal *du Prat*, for this very reaſon, was the moſt violent of all men, and the moſt inraged againſt *Luther*'s Reformation, becauſe he was provided of Five Biſhopricks, and I know not how many other good and fat Benefices.

That for these Reasons, Methinks, it might be expected from these good Bishops and Doctors, that by a Christian condescention, they would endeavour to incline their Brethren the *Non-Conformists*, to abate something of their heat and vigorousness against the *Non-Conformists*; but so long as they themselves are neither sensible of any error or defect in their Church, it is not to be expected, or hoped for from them, that they should go about the doing of any such good work, how great and eminent soever they be, no more than it ought to be expected from the *Romish* Doctors, so long as they do look upon, and verily believe, their Church to be infallible.

And therefore it cannot be considerately imagined, that the perfect day of hope, of the Church of *England*'s Reformation, and of the Reconciliation of the *Conformists* to the *Non-Conformists*, should break forth from these good Bishops and Doctors, nor from any of the Clergy, but from KINGS, and the Princes of the People, whose hearts are in *God*'s hands, and who holds them as the Rivers of Waters.

25. As for the *Odium* that is cast upon the *Congregational Way*, and those who are called *Independents*, as being the more immediate authors and abettors of the *King*'s Murther, and of taking away *Monarchy*, it can be easily wiped off,

off, and made out, That *Oliver Cromwell*'s Army, like that of King *David*'s in the Wilderneſs, was a Medley or a Collection of all Parties that were diſcontented, as ſome *Courtiers*, ſome *Epiſcoparians*, few of any Sect, but moſt of none, or elſe of the Religion of *Thomas Hobbes*, and Dr. *Scarborough*, not mentioning the *Papiſts*, who had the greateſt hand in the Death of *King Charles* the Firſt; the ſucceſs of which made them ſo daring and impious, as to contrive another moſt Damnable and Helliſh Plot to cut off the Life of his Sacred Majeſty that now is, his Royal Son, and our moſt Gracious Soveraign.

26. That ſince the *Non-Conformiſts* were a generation of men, either of the firſt date (as it is moſt likely,) or, at leaſt, that roſe in *England* at the ſame time as the *Conformiſts* did; and ſince they were for number and quality, as great, or rather greater, and more conſiderate than the other, and who, in their Judgment, came nearer, as to the outward Government, and Purity of Worſhip, not only to the firſt Reformers, *Zuinglius*, *Luther*, and *Calvin*, but alſo to the *Apoſtolical* Practice; and who, indeed were the *TRUE PROTESTANTS*, moſt Conformable to that Party in *Germany*, who ſo ſtiled themſelves *Proteſtants*, in oppoſition

ſition to the *Imperial* Edicts of *Worms* and *Spire*, it muſt needs be a great wickedneſs and cruelty too in the *Conformiſts*, becauſe they had all the while the Countenance of *Princes*, and the longeſt Sword, to perſecute the *Non-Conformiſts*, and to deprive them of the liberty of ſetting up Purer Ordinances in Conventicles, and of ſharing in the Publick Maintenance for the Miniſters.

27. That it is a moſt barbarous, improper, uncharitable, and unchriſtian language in the Corrupt-Party of the Church of *England*, to ſtile themſelves the only true, and properly ſo called, PROTESTANTS, and to diſcard all others in *Europe*, from the right to that name, for want of ſuch *Epiſcopal Ordinations* as are in *England*: as if that 500 men poſſeſſing the three parts of the Church-Revenues in *England*, ſhould better deſerve to be called *Proteſtants*, than the firſt ſo called in *Germany*; whereas what ever Biſhop *Bilſon*, *Andrews*, Dr. *Floyd*, Dr. *Tillotſon*, and Dr. *Stillingfleet*, could ſay in the behalf of the Government of the Church of *England*, (as being the moſt *Apoſtolical* and Primitive,) there is none more oppoſite, not only to that of the firſt *Proteſtants*, but alſo to Scripture, Reaſon, and Antiquity.

28. Theſe being the Material Heads, or a Summary

Summary *Idea* of the whole, to be more largely and particularly handled hereafter, (if God giveth Life and Time to the Author,) I ſhall excerpt much from the *Scrinia* of the Reverend and Learned Divine Mr. *Richard Baxter*, but yet ſo, as to take the liberty to follow my own Method and *Genius*, as to the menage of it.

29. So then the main deſign of the Subſequent Book, whereof this is a brief, but full *Specimen*, ſhall be to ſhew, prove, and make clear to You, the unreaſonableneſs, unconſcionableneſs, and conſequently the ungodlineſs of retaining, urging, and preſſing the things in debate between the *Conformiſts* and the *Non-Conformiſts*, and of perſecuting thoſe, that refuſe to ſubmit to them, or at leaſt to approve of them.

30. That Diſſenters could not, cannot, ought not, neither in reaſon, nor in Conſcience, to ſubmit to them, at leaſt for the *aſſenting*, and *conſenting* to them, and the approving of them.

31. That thoſe *Conformiſts*, whom I call Peaceable, and Orthodox men, ſuch as were the *Members* of the *Parliament* of 1640, and thoſe of *Weſtminſter* aſſembled, and their Predeceſſors, and all others, however otherwiſe, moſt upright, ſincere, Orthodox, holy, and well-minded perſons, ſince the firſt Reformation in *King Edward* the Sixth's dayes, and Lovers of the *Non-Conformiſts*, that have

have hitherto been *Conformists*, were all guilty of prevarication, and of a sinful yielding, complying, assenting, and subscribing to a Church-way, which doubtless is sinful.

32. And therefore, that the *Non-Conformists*, who ever since *King Edward*'s dayes, in *Conformity* to the true Doctrine of those of the best sort of *Conformists*, kept gathered Churches, and Meetings out of the Parishes, had right Reason, and Scripture on their side, and walked with a purer Conscience, were the best reformed from *Popery*, and those that preserved the true Apostolical Doctrine, Worship and Government, and conveyed it to Posterity.

33. The Author may Incidently speak of the nature of the Church, Synods, Associations, and Fraternities by a confederate discipline, but cannot by any means hear of a National Church-Tribunal, independant on the Magistrate, to whom only he allows the setting up of a National Worship, by Persuasion and Commendation, but not in the least by forcing men to it, by penal Lawes, except they be *Papists*, or disturbers of the Publick Peace.

FINIS.